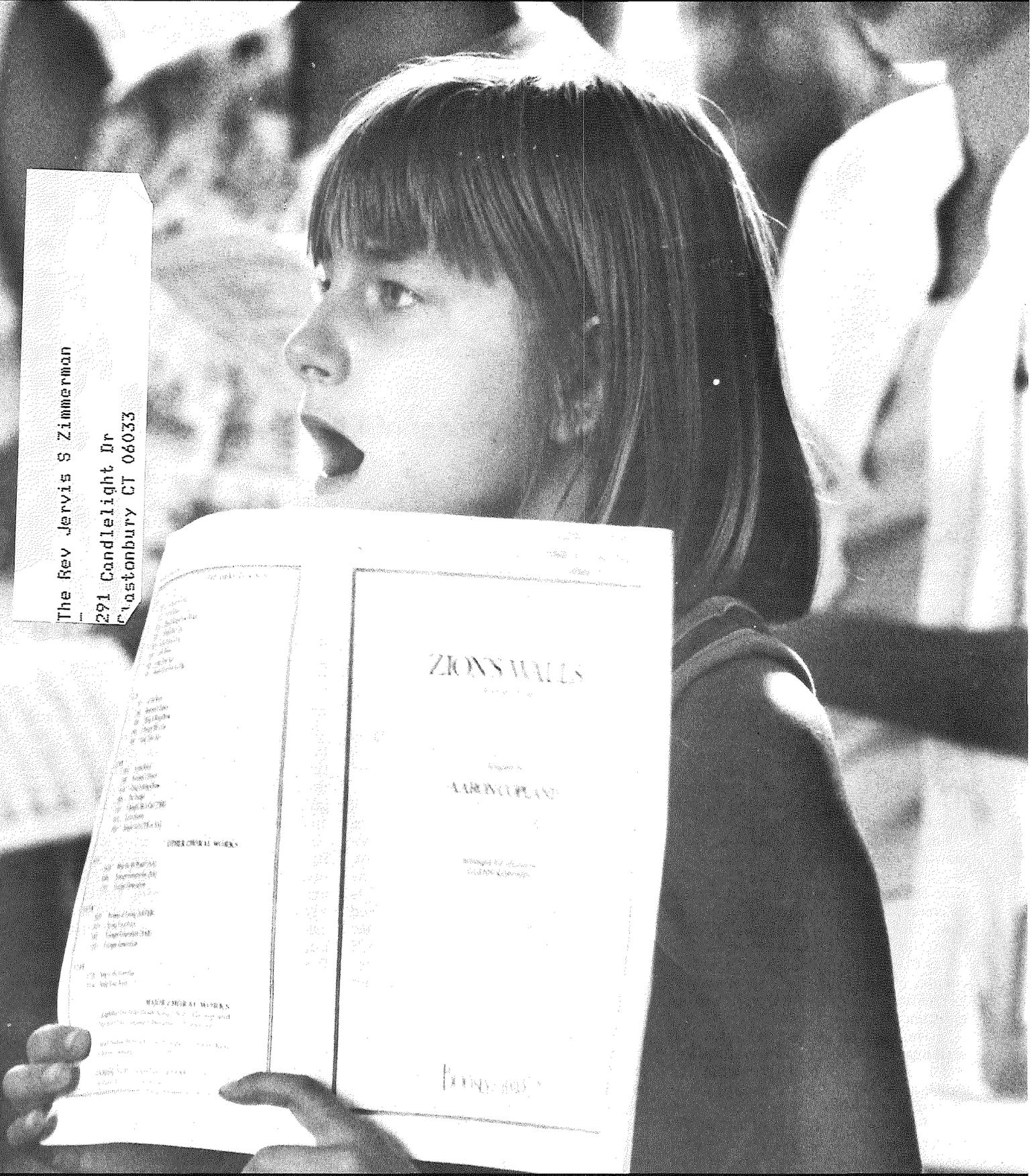


THE LIVING CHURCH

The Rev Jervis S Zimmerman
 291 Candlelight Dr
 Clantonbury CT 06033



Spring Anderson of Conifer, Colo.: getting voices into shape [p. 7].



A Collect for the Renewal of Life

O God, the King eternal, who dividest the day from the night and turnest the shadow of death into the morning: Drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. Amen.

The Daily Renewal of Life

If we seek to see the hand of God in the daily experiences of life, no experience is more daily than waking up in the morning. In a sense too, no daily experience is more remarkable than the transition from the unconscious dark world of sleep to the active living world of daytime.

As is the case with so many matters, this is expressed in a unique way in our liturgy. The Collect for the Renewal of Life, shown above, appears in Morning Prayer in our present Prayer Book (p. 56 and 99) and in the Additional Prayers section of Family Prayer in the 1928 book. [A word or two differ in the 1928 and the Rite II versions.] Let us explore the different levels of meaning in this beautiful prayer.

The opening address to God as "King eternal" is reminiscent of Jewish daily prayers. The contrast of God's eternity with the temporal and mortal character of creation sets the stage for what follows. The reference to dividing the day from the night of course refers us directly to the story of creation in the first chapter of Genesis. What happened first in creation recurs, in part, each day as light and life are renewed.

In the next phrase we encounter the ominous expression, "shadow of death," which occurs at various points in the Bible, as in Psalm 23. Its use here suggests the age old comparison of night and sleep to death. It also occurs in the Song of Zechariah, *Benedictus Dominus Deus*, the canticle traditionally used on

most occasions at Morning Prayer, where it refers to the spiritual darkness of humanity before the coming of Christ.

In a more general way, "shadow of death" may refer to sorrow, defeat and discouragement. The morning, which replaces the shadow of death, is the new day, but it becomes a symbol of birth and new life, of resurrection from the dead, and God's mercies to us in the difficulties and sorrows of life. This prayer suggests and implies, for the reflective worshiper, far more than it explicitly says. By placing the new day in the context of creation and resurrection, it puts before us the message of Easter, the Paschal Mystery, every day.

In the petitionary or asking part of the prayer, there are three artfully arranged clauses. First is the negative petition to be delivered from evil motivation; then the positive petition to be turned toward God's laws; and third is the reference to active obedience to God as we step out, so to speak, into the new day. Again the prayer associates itself with the Song of Zechariah, the concluding phrase of which is "to guide our feet into the way of peace."

The result of God's grace is to do his will during the day and to be thankful when night comes. This again evokes other thoughts. The first part of the collect has already associated night with death. As a good day leads to a grateful evening, so a good life leads to gratitude in old age when death approaches. This entire prayer subtly suggests the cycle

of life: the gift of new life and birth in the morning, the active and adult life during the day, then age and finally death when night comes.

In short, this prayer provides a wonderful lesson in meditation and reflection. Different levels of meaning slowly emerge as we see our lives, and our short days, in the perspective of the great tapestry of life created and redeemed by God.

This collect was composed by William Reed Huntington (not to be confused with James Otis Sargent Huntington of the Order of the Holy Cross — no relative) one of the most distinguished priests of our church in the late 19th century. An article on Dr. Huntington appeared in this magazine in the issue of July 21, 1985. His ecumenical interests led to the Lambeth Quadrilateral, and he was a major force in the Prayer Book revision of 1892. This prayer was proposed for that revision, but did not achieve inclusion in the Prayer Book until 1928.

Dr. Huntington indicated that he drew phrases for this prayer from various morning prayers in William Bright's *Ancient Collects*, a collection of prayers translated from ancient Greek and Latin sources, reprinted several times in the late 19th and early 20th centuries. The prayer as we now have it is thus a modern composition with roots going far back into the Christian past.

H. BOONE PORTER, Editor

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LETTERS

Excitement of Witness

I wish to commend you and Fr. Gribbin for a very fair and open report of the New Orleans conference from a "non-Charismatic" viewpoint [TLC, Aug. 23]. It was refreshing.

As a charismatic of 27 years I would like to add a personal viewpoint. For many years I was a frustrated Christian. Maturing in the Episcopal Church, I took the scriptures seriously. I read that Jesus promised "greater works than these shall you do" but I didn't see the church doing greater works.

In 1960 I allowed myself to experience a greater measure of the Holy Spirit's presence. The prayer at confirmation that I "daily increase in the Holy Spirit more and more" became a reality for me. In the company of others I began to see what happened in the early church happen among us. That is exciting! However, others in the church did not share the excitement. Perhaps we went to excess in our joy but we found good honest loving Christians unable to listen or believe. So for me, as for many, the path became lonely and isolated.

New Orleans was a time when we were affirmed. We could see that what we be-

lieved in 1973 — that God wanted his whole church renewed — was true. We were able to share with each other how the Holy Spirit was the life-giver for us and for our congregations. We talked of how the New Testament gifts of the Spirit were restoring bodies, lives, families and churches. We saw and felt the Holy Spirit making us one. We actually witnessed the blind see, the lame walking, and the deaf hearing. God is restoring his people. We also recognized God's call to reach those who do not know the love of Jesus. This is not rhetoric, it is action. As C.S. Lewis wrote in a children's book, "Aslan is on the move."

(The Rev.) RICHARD H. MCGINNIS
St. David's Church

Jacksonville, Fla.

Important Lay Member

In TLC's article on the Philippine Church's progress toward independence I was disappointed in seeing a name omitted from this list: "members of the American side of the joint committee include the Rt. Rev. Furman Stough, Bishop of Alabama; and the Rt. Rev. Lyman C. Ogilby, retired Bishop of Pennsylvania, who served as Bishop of the Philippines for 14 years."

The only other member of that group is Mrs. Lyn Johnson, of Palm Springs, Calif., for the past six years Province

VIII's United Thank Offering representative and for the past three years chairperson of the national UTO grants committee. She has also since 1982 been a member of the Provincial Council and during that time has visited all four of the Philippine dioceses. It saddens me to see our bishops always given featured attention and our laypeople so lightly dismissed.

Lyn made a very perceptive report to the recent provincial synod, and encouraged us to look forward to a continued working relationship between the Philippine Episcopal Church and the Province of the Pacific through and beyond the leap into autonomy, at their request. Two Philippine bishops and five other clergy and lay deputies were with us even in the midst of the present turmoil in the Islands. She is perceived there as a knowledgeable friend, and will be a good complement to the two bishops in the American team. I hope you'll remember her in the next story!

(The Rev. Canon) ROSWELL O. MOORE
Menlo Park, Calif.

{ We apologize for the omission of Mrs. Johnson's name in this important matter. Ed.

Thanks to You, Too

Thanks for such an outstanding magazine as THE LIVING CHURCH. The August 30 issue seems to be as good an issue as any for me to say thanks for. I'm glad to see Richard Nevius's remarks on the lectionary; I say "Amen" to everything he said; we at the Church of the Resurrection are using the ICET lectionary and that helps achieve some of the balance he is asking for.

Praise, too, for the editorial "Executive Leadership." I personally think that the Presiding Bishop is very visible out in the vineyard. No doubt he is sitting behind the desk some of the time, but we enjoyed having him here in Minnesota for the Indian Convocation — at which, by the way, there were many young people and much evangelical commitment to support the freedom and dignity of our Native American brothers and sisters.

I enjoyed "Trumpets and Fig Trees," even though I think one can both be a prophet and be content. In my experience, real contentment comes from obedience to what one comes to know as the will of God. You wrote that, and added a "but" which I would have left out.

(The Rev.) JOHN RETTGER
Coon Rapids, Minn.

Poor Analogy

I have just finished reading "A Matter of Timing" [TLC, Sept. 6]. While I appreciate the analogy to the issue of slavery which existed for so many years, I find no inherent good in slavery or in benefit to our country. The only beneficiaries are



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The Rt. Rev. Stanley H. Atkins, Retired Bishop of Eau Claire, Former National President of ECM

October 24, Saturday

9:00 AM Address: "Mission and Ministry"
Dr. Margaret Hewitt, Professor at Exeter University, Devon, England. Moderator of Women Against the Ordination of Women (WAOW)

10:20 AM Address: "Dogmatic Theology"
The Rev. William J. M. Oddie, Religious Affairs Commentator for the *Daily Telegraph* (UK), Author of *What Will Happen to God?*

2:30 PM Address: "Christianity and Social Concerns"
The Rev. Herbert A. Ward, Jr., Executive Director — St. Jude's Ranch for Children

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those who profited from the unlimited free labor pool.

As a descendant of slaves, I still feel the pains of racism and discrimination. Maybe if slavery had been illegal in 1787 instead of 1865 we would be further along in our quest for equality among all people. The issues raised in 1954 and in the 1960s might have been resolved in the 1850s and 1860s.

The reluctance of the writers of the constitution to end slavery is not a good reason for the church not to ordain women bishops. The resulting pain and discrimination should not be something anyone wants anyone else to endure.

(The Rev.) NAN A. PEETE
All Saints Church

Indianapolis, Ind.

England's Apostle

For five years now I have studied the Celtic Church. John Bradner's quote of Bishop Lightfoot, "Not Augustine but Aidan is the true apostle of England," should, I believe, read, "of the English" [TLC, Aug. 30]. But then Bishop Lightfoot had the highest episcopal throne in Christendom. Without doubt St. Aidan was the apostle to the English. Augustine was the organizer and romanizer of the Saxon Christians in the south. By the time he arrived, St. Aidan's mission

had Christianized the English almost to London. From reading the correspondence between Augustine and Gregory, recorded in Bede's *History*, one gets the impression that Augustine did everything Gregory told him not to do.

This being Cuthbert's 13th centenary, Durham Cathedral, where his body was finally laid to rest, is busy telling his story. Some of the souvenirs are especially lovely.

(The Rev.) THOMAS F. HUDSON
York, S.C.

The Great High Priest

Maggie Ross [TLC, July 26], supports well her point of view that we need channels for consecrating those of us who seem in possession of Christ's priesthood while we seem simultaneously to lack formal calling to priestly ordination.

Two articles appearing also in the July 26 edition of TLC seem to demonstrate that these channels are coming into existence. Both Shirley F. Woods and A.R. Compton discuss educational programs leading to ordination as permanent deacon. Although we may not achieve full unity until the Parousia as Ms. Ross states, a fully restored diaconate would allow many of us a means of consecrating our very gifted lives unto his glory.

To achieve this goal, presbyters, bishops and the laity must let go of emotional defenses and rely upon Christ the Great High Priest.

EDWARD F. AMBROSE, JR.
Lay Minister & Parishioner
Trinity Church

Red Bank, N.J.

Liberals Not So Liberal

Reading carefully and understanding fully insurance and other contracts are not the only lessons to be learned from the unhappy incident concerning the Church of the Ascension, Jersey City [TLC, Aug. 23].

The Bishop of Newark has shown once again that so-called "liberal bishops" are not so liberal when it comes to allowing the freedom of self-determination to both individuals and congregations who do not share their vision of what ought to be. This should be seriously taken to heart by those dioceses of the church which look forward to episcopal elections. Instead of getting the liberal man they want, they may very well end up with an autocratic martinet.

(The Rev.) FRED-MUNRO FERGUSON
Church of Saint Sacrament
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THE LIVING CHURCH

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Bishop Dean Dies

The Rt. Rev. Ralph S. Dean, executive officer of the Anglican Communion from 1964 to 1969, and retired Bishop of Cariboo and Archbishop of British Columbia, died August 23 at the age of 74 in Columbia, S.C.

Bishop Dean was born in London and graduated from the University of London. After serving curacies first in several London churches, Bishop Dean became chaplain and tutor and eventually vice principal at London College of Divinity. In 1951, he was appointed principal of Emmanuel College in Saskatoon, British Columbia, and in November 1956 was elected Bishop of Cariboo.

As the executive officer of the Anglican Communion, an appointment made by the archbishops and metropolitans of

the entire communion, Bishop Dean traveled extensively, visiting 56 countries in every part of the world. He was responsible for the planning of the 1968 Lambeth Conference and in 1971 was elected Archbishop and Metropolitan of the Province of British Columbia. In 1973, he resigned as archbishop and moved to Greenville, S.C., where he was a member of the staff at Christ Church.

In 1979, he became rector of the Church of the Redeemer in Greenville. He retired from that post in 1981 to devote his time to writing his memoirs and assisting the Bishop of Upper South Carolina.

Upon retirement he moved to Still Hopes Episcopal Retirement Home in West Columbia, S.C. He is survived by his wife, Irene Florence Dean.

AGNES LEE CLAWSON



Bishop Dean

A Statement on Terry Waite from the Presiding Bishop

"Hardly a day passes that I do not read some press statement or receive some inquiry from the media or Episcopalians concerning Terry Waite. Is he safe? When will he be returning? What is being done to assure and enable his return? I want to share with you such information as I am able to provide.

"I want to talk about two things: what I know of Terry Waite's status and the dreadful situation affecting the people of the Lebanon and a way in which you and I can help them.

"First, let me highlight the broader Lebanese situation. Not only are people in that region afflicted by military interventions into their territory, they are also threatened by violence caused by warring internal factions. The resulting economic and social disruption has caused much suffering and misery among innocent people.

"The taking of hostages, although contrary to Christian and Islamic principles, is related to feelings of desperation and hopelessness and to injustices perceived by some to be aided and abetted by foreign interests. Through the Presiding Bishop's Fund for World Relief, this church is in a position to respond to needs for humanitarian relief services and social reconstruction in the Lebanon while justice and peace are being sought.

I hope Episcopalians will share their resources with the people there by giving generously to the Fund at this time.

"Now, concerning Terry Waite: Archbishop Runcie tells me that since Terry's disappearance on January 20, he has had no direct contact with Terry or with those with whom he is staying. Through informal contacts in Lebanon and elsewhere, the archbishop has received assurances of Terry's safety but again, despite considerable effort, no direct contact has been made. Because of the extreme sensitivity of the situation, Archbishop Runcie has asked all of us, and the news media, not to speculate on this situation and not to be parties to the spread of rumors. My colleagues and I continue to be ready to assist the archbishop in any way we can, whenever called upon. Let me assure you, whenever I have information on Terry's status from the archbishop's office which can be shared, I will see that it is broadly disseminated.

"I ask you to join me in praying both for the safety and release of all innocent detainees in the Lebanon and for justice, peace and liberty for all in that strife-torn region. I also hope you will contribute generously to the Presiding Bishop's Fund for World Relief to enable it to provide assistance as needed."



Dr. Caution

Dr. Caution Dies

The Rev. Canon Tollie Le Roy Caution, Sr., died in New York August 31, after a long illness. He was 85.

Dr. Caution served on staff at the national church center beginning in 1945, as the first "secretary for Negro work," a post he held until 1952, when he became assistant secretary for the Department of Domestic Mission. In 1957, he was appointed secretary of the Home Department Among Ethnic Minority Groups, and from 1968 to 1970, he was consultant to the Presiding Bishop on

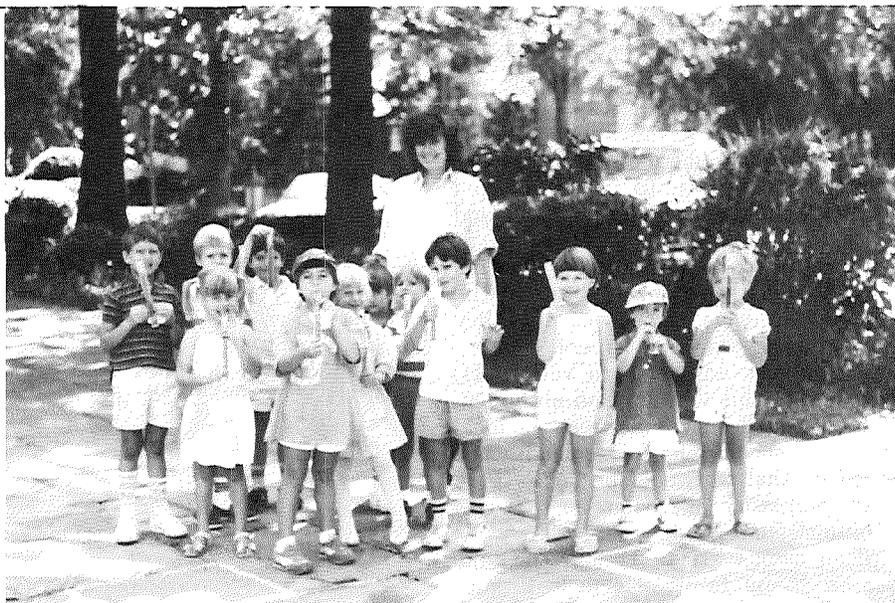
Getting Voices in Shape

A ten-day summer choir camp held at St. George's Church in Ardmore, Pa., drew children and adults of all ages as a way of getting choristers' voices back into shape after the summer recess. Boys' and girls' choirs had introductory instruction in sightreading and working with an orchestra. The "Cherub" choir for four to six-year-olds learned basic rhythmic concepts.

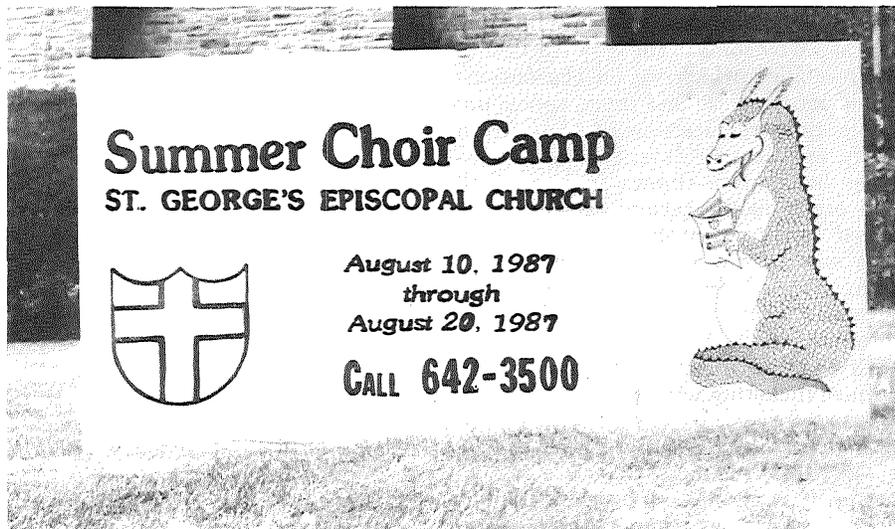
The undertaking developed a wider dimension when camp director Jamie D. Wilcutts, Jr., St. George's organist-choirmaster, asked friend and former teacher Jane Speer to serve on the staff. Mrs. Speer, who is organist-choirmaster at St. Laurence Church in Conifer, Colo., brought 14 of her own choir boys and girls, who were welcomed into the homes of St. George's choristers.

All choir members took part in the festival concert, presenting a varied program of sacred and secular music, including works by Mozart, Purcell and others.

Cover photo by Roger Tunis, *Philadelphia Inquirer*.



"Cherubs" take a popsicle break after rehearsal.



The "Camp Dragon" welcomes choristers.

pastoral affairs.

A native of Baltimore, Dr. Caution received his divinity degree from the Philadelphia Divinity School in 1929. He was ordained a priest in 1930 and served a number of churches in the east.

He was well known in the church, particularly for his work with students at the traditionally black colleges and in recruiting black clergy.

A member of the NAACP, Dr. Caution also worked with the National Council of Churches and was a charter member of the Union of Black Episcopalians.

Dr. Caution is survived by his wife, Cora, a son, a sister and other family members. A memorial service was held at the Cathedral of St. John the Divine in New York September 10.

Missouri Cathedral Reopens

Parishioners of Grace and Holy Trinity Cathedral in Kansas City, Mo. re-

turned to their church for the first time in over 20 months, as major structural repair to the nave was completed.

In January, 1986, a section of the north wall of the nave fell outward. This put the nave out of use, and extensive investigations indicated that a major rebuilding-repair work would have to be undertaken. It involved reseating roof supports, repair of walls, repair of rafters and renovation of the baptismal area.

The condition of the pipe organ, which was installed several years ago, was of great concern to cathedral members, as it was feared that dust and debris might damage it. But it appears to have survived, having been well protected in advance of the restoration work, reports John Schaefer, cathedral organist.

New wiring, lighting and a new sound system have been built and the tower chimes have been restored. The price tag is \$1.5 million and thus far over \$1.3

million has been pledged for the project.

"Unfortunately, insurance did not cover any of the work that had to be done because it was a structural failure in a building that is over 100 years old," said the Very Rev. J. Earl Cavanaugh, Dean of the Cathedral. He added that "it has allowed us to discover some basic design and structural flaws that have not been apparent, and what we are doing is literally leading us to acts to save this historic structure."

Joyful Event

The return to the nave of the cathedral on September 13 was a joyful event. A service of rededication is planned to take place on November 28th, and throughout the year, priests of the diocese will lead devotional sessions and there will be guest speakers on several Sundays.

(The Rev.) DONALD BECKER

We used to have a joke when I was a kid. St. Peter is showing someone around heaven. He takes them to the Baptist room, where they're having a grand revival, to the Lutheran room, where everyone is singing Bach chorales, to the Episcopal room, where high tea is in progress, and so on. Finally they come to a big room at the far end of heaven. St. Peter warns his charges to be very quiet: "Those are the Roman Catholics," he says, "and they don't know anyone else is here."

As ten-year-olds, prior to Vatican II, we thought this was apt and all but hilarious. We all knew kids from the local parochial school who had solemnly assured us that we would be lucky if we made purgatory (and whatever that was it didn't sound good).

Then came Vatican II and the joke ceased to be funny. Earnest Roman Catholics made heroic efforts to be conciliatory to the world (as they called us). Strangely, they seemed especially embarrassed by some of the very features of their religion which we on the outside found most exotic and most appealing: Latin prayers, statues of the Virgin Mary, meatless Fridays, the sign of the cross before free throws in basketball and other manifestations of what they called "ghetto mentality."

It was odd: we *envied* them those things. We admired the color, smell and vivacity of their religion. We envied the intensity of it. We were intrigued by their churches, dark, filled with strange shrines flickering with candles. We were fascinated by the religious paraphernalia they had: crucifixes, statues, prayer books with colored pictures and ribbons, beads, little pictures of Jesus, Mary and various saints, with prayers printed underneath in black and red. And as little girls, we were all eaten up with envy when our Roman Catholic classmates got to dress up as brides for confirmation.

We envied the Catholic kids. They seemed to have their own secret codes and in-jokes. And we'd heard that while their parents were much more strict about religious duties, going to church, saying prayers and the like, they were more liberal about moral matters, particularly sex and drinking. "If Catholics do anything wrong," our parents told us, "they just confess it."

Still, at bottom, what impressed us most about Catholics was that they took religion seriously. It made a difference to their daily lives in both large and small ways. They would inconvenience themselves considerably to get to church on Sunday or to get meatless meals on Friday. For Catholics religion was so deep

H.E. Baber is an Episcopalian and assistant professor of philosophy at the University of San Diego.

Roman Catholics

"Theological disagreement is no scandal. . . . The scandal is that we cannot break bread together."

By H.E. BABER

that it was virtually an indelible character. We chucked religion automatically as soon as we went away to college — with the tacit approval of our parents who assumed that this was simply a normal part of growing up. For some of us, it vanished without a trace and for many of us it never returned.

Catholicism, however, was notoriously sticky: even Catholics who "lost their faith" could never become non-Catholics — they became embittered ex-Catholics and this, more than anything else, seemed to us a sign that Catholics took their religion seriously, that it was deeper for them, closer to the core of self, than it was for us.

Still, if our ideas about them were romantic and somewhat distorted, we did have some understanding of their most fundamental religious beliefs and practices. There were so many of them and their religion was so visible and public that it would be hard to remain entirely ignorant. The media covered Catholic affairs extensively. We all knew who the pope was, we all knew about the Roman Catholic position on birth control, and we had all watched "The Song of Bernadette" and innumerable movies about idealistic young curates, crusty old Irish

priests whose hearts were really in the right place and feisty nuns who played baseball.

Most Roman Catholics, on the other hand, did not seem to have the faintest notion of the religious beliefs of other Christians. To them we were one amorphous lump of Protestantism. They could grasp the difference between atheists and theists, and could just about make out the difference between Protestants and Jews, but any finer discriminations seemed to elude them: Baptists or Episcopalians, Christian Scientists or Holy Rollers, it was all about the same as far as they were concerned.

This was, in a way, understandable since their church was so big and all-encompassing that it obscured their view: they were rather like New Yorkers who could just about catch the outlines of New Jersey in the mist and, beyond that, saw only a vast undifferentiated midwest where, they believed, Indians continued to make regular raids on the outskirts of Chicago.

Ironically, it was the liberals who were the worst offenders in this regard. Even though they did not believe that they were the only ones who would get to



St. Peter's Basilica at the opening of Vatican II.

heaven, they still believed that they were the only ones in the church on earth. They didn't seem to realize that there was any real religion outside the Roman Catholic Church. The message we got from post-Vatican II Roman Catholics was, "You're OK — some of our best friends are secular."

Liberal Roman Catholics railed ceaselessly against the authoritarian structure of their church and against the very features, which, to our way of thinking, differentiated it from our denominations. To some of us this was an affront insofar as it strongly suggested that they did not even consider our denominations as serious religious options. Why didn't Roman Catholics who couldn't live with papal infallibility become Episcopalians? Why didn't Roman Catholics who were more sympathetic to the theology of the Continental Reformation than to traditional Catholic theology become Protestants? Why were some Roman Catholics so eager to reject some of the most distinctive features of their religious tradition, and to import things that were quite alien to it, when the sort of religion that they seemed to want was already embodied in other denominations? The most obvious expla-

nation was that it never occurred to them that there were serious religious options outside the Roman Catholic Church. Indeed, this seemed to be the case: even the most liberal Roman Catholic never seemed to think of their church as one denomination among many.

The real affront, however, was the Roman Catholic Church's refusal to admit outsiders to Communion, something which has not changed and is not likely to change in the foreseeable future. This is not merely an offense to us: it is a practical inconvenience. Because of its resources and sheer size, the Roman Catholic Church can do things that other churches cannot do. It maintains numerous church buildings, which are kept open for most of the day, where daily services are conducted. We are welcome as guests and observers, but we may not participate.

The Roman Catholic Church maintains a complete educational system, from pre-school through university, in which religion figures as part of the fabric of communal life. At the small church-affiliated university where I teach the chapel is open at all times and services are held there three times a day.

Though not all students and faculty are practicing Christians, Christianity is still socially acceptable and intellectually respectable. I cannot however, participate in the religious life of my academic community because I was excommunicated 400 years before I was born.

Now I can understand and even sympathize with the motives for excluding me and other members of other Christian churches. I believe that Christ is present in the Eucharist as really and objectively as he was in first century Palestine. I admire the Roman Catholic Church's effort to be protective of Christ even at the cost of offending others and appearing silly to those who reject its theological commitments. But though our exclusion is a fault in the right direction, I cannot concur: when Jesus' disciples tried to protect him from children and other supplicants they regarded as unworthy he rebuked them saying, "Let them come."

It is scarcely any comfort to us that Roman Catholics have incorporated a good deal from other religious traditions into their services when we are excluded from participation. Nor are we impressed by Roman Catholic efforts to jettison doctrines and practices that set Roman Catholicism apart from other religious traditions. Except for the members of the crackpot religious right, who despise mainline Protestantism and Roman Catholicism alike, I doubt that any of us were ever offended by the features of Roman Catholicism that made it distinctive — by the proliferation of holy days, ceremonies and religious objects. We saw these things as signs that Roman Catholics were more religious than we were. What has always offended us, and continues to offend even in these times of goodwill and ecumenism, is the failure of Roman Catholics in the church to recognize that there are other people there.

Theological disagreement is no scandal and, in a free society, denominationalism is a blessing which should be promoted insofar as it provides individuals with more religious options than would otherwise be available to them. It is good that there are churches to suit every taste and to embody virtually every shade of theological opinion; indeed, it would be even better if different denominations were more distinctive than they currently are — if Presbyterians were grim Calvinists and Methodists were cheerful Arminians, if Lutherans sang Bach and Baptists had revivals and Episcopalians were unabashedly ritualistic. Liturgical diversity is no scandal, and, I would suggest, neither is theological disagreement: it is by argument that we get closer to the truth. The scandal is that we cannot break bread together.

The Enemy Within

A Priest's Story of Adultery

*"I knew from the beginning to end
the risk, but I refused to pay attention
to it. Am I unique?"*

ANONYMOUS

In this article I will raise some of the issues of my own experience as a priest caught in adultery. The issues are very current, the vestry has just accepted my resignation. I wonder just how unusual I am? There has been a lot written about the issues of sexual morality; not much has been written by one caught in a compromising situation. In what follows I will share some of the pain I felt and feel.

There is at the very outset a tremendous feeling of disappointment in the church. At precisely the moment I need the church the most, it is denied to me. At the time in other's lives when I reach out to them, and assure them that they are still loved, I am being shunned by the community I nurtured. From where I write it looks like a lot of people are willing to cast the first stone.

Until recently I was rector of a substantial parish. My experience in the church had been to all appearances very successful. Parishes grew under my leadership. People were challenged to meet

the Gospel's preferential option for the poor, peace issues were constantly talked about, and the major focus of the parish was ministry to families and support for marriages in a stressful time. My skills were in the areas of preaching, teaching and organizing new ventures. I was active in the community and a frequent leader of quiet days and retreats. I knew that I lacked skills as a therapist and referred people out quickly. People responded eagerly to the parish and we grew quickly and apparently easily.

I, however, felt little sense of satisfaction and was always aware of my own shortcomings. I had few friends among area clergy — none with whom I felt the ability to be candid. I had no close friends within the parish. My marriage was falling apart and I did not want to do anything about it.

The affair began slowly and unconsciously. We were just good friends on a spiritual journey together. We spoke frequently and with fervor about the issues of friendship and spirituality. We assumed that the love we shared was not dangerous to either of us because our focus was on the church and being true to the gospel. It was very nice to

have a good friend. As time passed it became increasingly important to be together and we enjoyed that time. When it became apparent that we were having an affair I knew that it was a sin; however, I felt so nurtured by it that I could not bear to stop it. I knew the potential costs but I did not intend to get caught.

The excitement of the affair carried over into my parish work and the parish came even more alive. I was constantly bubbling over with ideas and we would implement them together, yet without arousing suspicion. I found myself saying in sermons things like the rabbinical story that every morning when God wakes up he prays "may my attributes of mercy outweigh my attributes of justice." People liked that tremendously and felt very included.

On the strength of this enthusiasm the vestry adopted a mission statement to the effect that we are a parish in which all are welcome regardless of condition. We sought to heal, love and support and to leave judgment to someone else. I dared to think that even a sinning priest could be included in this statement. I have since been told that in so doing I was self-serving and letting

Continued on page 12

EDITORIALS

Anonymous Account

Adultery is not a pleasant topic, but nonetheless it is a formidable reality, within the church as well as within the world. We include in this issue a striking account by a person involved in it.

As has happened in the past with some anonymous articles, one reader here and another reader there will say, "Oh, I know who that is," when they, in fact, know nothing whatsoever of the real author. If, however, it applies to more than one situation, that only shows its timeliness. It will also be borne in mind that such an account only reflects one individual's point of view. Others involved might have told the story differently, but that of course is part of the problem.

Available Clergy II

Last week we spoke in these pages about the difficulty the Episcopal Church has in regulating the flow of candidates for ordination, and the resulting oversupply of clergy seeking positions in the so-called typical parish — the church serving a middle-class residential neighborhood. But this is only half of the clergy supply problem. Parishes serving ethnic and minority communities, and those located in disadvantaged areas, have long faced a serious shortage of qualified clergy. Why aren't more priests being trained to serve these churches instead of the sort of churches which already have too many clergy seeking positions?

First of all, it is not so simple to train people for these difficult and challenging fields. Some seminaries do offer courses with this intent. In fact your editor has sometimes taught a course for seminarians expecting to serve in small churches. Yet, as the medium is the message, so the institutional character of the seminary may outweigh the message of courses taught within it.

As accredited graduate schools, seminaries must restrict their students, with a few exceptions, to graduates of accredited colleges or universities. These in turn restrict their admissions to graduates of high schools. Unfortunately, people who grew up in a ghetto, a barrio, an Indian reservation, or a cove in the southern mountains are rarely high school graduates, much less possessors of bachelors' degrees from colleges.

When the intellectual requirements are met, there is then the problem of finances. Seven years of full-time study after high school represents a formidable cost. In this respect, seminaries share the problem of all graduate and professional schools. Even students with some resources of their own, or family support, nowadays often go into debt to finish college. The vast majority of graduate students, we are told, complete their studies with debts running into the tens of thousands. This may be acceptable for students of medicine, law, or business administration who can anticipate large incomes within several years. It raises serious problems, however, for clergy of all churches. Can a student who graduates with such a debt consider serving in a church in a disadvantaged area where salaries are usually minimal?

Besides educational prerequisites and financial obstacles, the accredited seminaries present other problems for many students of ethnic and minority backgrounds. Generally speaking, these schools reflect a rather leisured and privileged Anglophile tradition of education. This is suitable for the pursuit of advanced scholarship. It is also suitable for clergy who are to serve in parishes which desire a cultured and intellectually sophisticated rector who will take a leading role in intellectual, educational, and cultural activities of the community. Some clergy of ethnic or minority backgrounds do find such a vocation. In many other cases, however, this setting is worlds away from urgent needs of the people they serve.

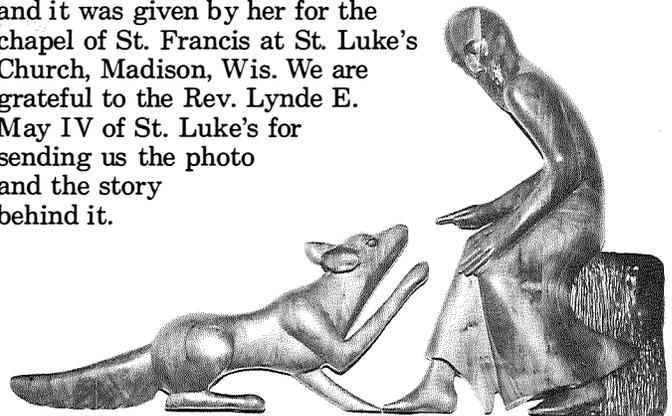
All of this adds up to a complicated picture. Some dioceses have diocesan training programs to prepare candidates for the priesthood, the diaconate, and roles of lay leadership in challenging positions. Many bishops, nonetheless, are reluctant to endorse such programs, and individuals trained within a diocese may not be ordained for many years. Bishops usually want seminary graduates — preferably those of their own seminary — even though seminary graduates will usually have great difficulty in adapting to a kind of community that is foreign to them and where they may not be well accepted.

In our opinion, diocesan training programs are performing an essential role which deserves to be recognized and honored. Their graduates are often excellent ministers. Many are well qualified for positions of significant leadership in various fields of church life. Until such schools receive fuller support and approbation, we will continue to face the strange situation in which many promising and deserving churches are unable to find willing and qualified clergy, even at a time when the total number of Episcopal clergy greatly exceeds the total number of parishes and missions.

St. Francis and the Wolf

In the Italian town of Gubbio there was a fierce wolf who preyed on people as well as animals. St. Francis is reputed to have talked to the beast and assured him that if he stopped his depredations, the people of Gubbio would put out enough food for him. So he became a true friend of the townspeople.

The Feast of St. Francis (October 4) falls on a Sunday this year, and the day is significant for many. The saint with the wolf, carved in black walnut, is the work of Mrs. Bruce Kessler of Delafield, Wis., and it was given by her for the chapel of St. Francis at St. Luke's Church, Madison, Wis. We are grateful to the Rev. Lynde E. May IV of St. Luke's for sending us the photo and the story behind it.



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ENEMY WITHIN

Continued from page 10

down those who trusted me.

How did it happen? Early on I knew that this was destructive behavior, so I entered into therapy alone. I refused to enter therapy with my wife since I considered that relationship over with. I continue to agree with that decision; what I wanted to know was why I had to complicate a divorce with an affair? The psychologist stated the obvious, I could not survive in the parish when word got out. He advised I put the affair on hold, and terminate the marriage. I would not do that. I have given many individuals the same advice. Rational thinking was not to prevail. As someone said to me recently, imagination always wins over will power, and imagination won.

Since I cannot go back and change, it would be foolish now to wish I had done so. I continue to find the relationship to be important to me, and this scandalizes everyone who knows about it.

What was operating in me? I felt a need to be nurtured coupled with a need to self-destruct. Had the relationship been less nurturing, I would probably have avoided the self-destruction, but it was and continues to be nurturing. I need and needed an intimate relationship with someone, and I found it.

In my defense I would cite David and Bathsheba, others cite the injunction to go and sin no more. The factor which bothers people the most is that I show no remorse. Were I to be contrite, then I could be accepted, but I am not. I do not recommend what I have done, but I am not willing to condemn myself for it. I do not feel like an evil person.

My rectorship ended very quickly. Shortly after I filed for divorce someone read about it in the court listings. I learned of this and immediately called the wardens and members of the vestry

to tell them of it. They appreciated my calling each of them and it looked as if I would survive. No one asked about an affair, and I did not volunteer the information. I preached on the issue of accepting a divorced priest and I was persuasive, the vestry rallied around me, and the parish was convinced we were going through this together.

But in the next vestry meeting the warden asked me if there was a third party? I responded that that was not an issue in the divorce, and it was not. Despite several people noticing that I did not respond to the question, I got away with it. I dissembled well, but I felt horrible. I saw my therapist the next day, and she (a new psychologist) asked me as I left, "What destructive thing will you do today?"

That evening the warden called me and said he had to ask me one more time, was there a third party? He then named the woman, and I said yes. I called the bishop and agreed to resign.

The next week was unbelievably stressful. Many rallied to my wife's side and comforted her. Many came to me and urged me to fight the bishop, and for a while it looked as if a majority of the vestry wished for me to stay. I discouraged them because the bishop was clear that I had no options.

I was also clear that at that moment I was too tired to fight and I simply wanted out. I was tired of being rector, tired of the pressure and scrutiny, and I needed to get out. By having an affair it seemed I had made my decision to leave the parish ministry irreversible. I now believe that I resigned in haste before either the parish or I could come to grips with the dynamics of this situation. Now I sit here unemployed, uncertain where I am going, and unclear how to get my life back together.

The challenge is to see why I acted as I did. I knew from the beginning to end the risk, but I refused to pay attention to it. Am I unique? I do not think so. Is there anything unique to a clergy affair? The professional costs seem higher; are they?

I believe that the enemy within is the inability to admit a dissatisfaction with parish life, especially when everyone tells one he is doing well. The enemy within convinced me that I had no options. The enemy within, which one can understand as evil, obscures reality.

What do I hang on to? Walter Brueggemann, in his *The Message of the Psalms*, speaks of life as lived from orientation, to disorientation, to new orientation. In my disorientation I could not see another possible orientation, and I feared reorientation, so I was destructive. I believe that God can work with any disorientation, even mine, and I now eagerly pray for a new orientation. I invite your comments.

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members of various commissions, committees, councils, coalitions, et cetera, ad infinitum, ad nauseam, may not be as essential to the life of the church as currently thought. It is possible that the church would be better served if her bishops (called by God and elected by not only the flocks, but also the lower shepherds) stayed at home and devoted their energies directly to the care of all their sheep.

Two options, from among many, might be given consideration. Provincial heads . . . Archbishops . . . yes, even in the American branch of Anglicanism . . . could be: appointed by the Presiding Bishop; elected by General Convention; or chosen by the scriptural, Christian method — the casting of lots. Their ability to function at the national level of church business would not be hampered by the pastoral responsibilities of diocesan bishops.

The second possibility lies in using to the full the modern technology available in every diocese. The major business enterprises in this country have long taken advantage of teleconference calling, that marvel of the telephone industry. Granted, not as much fun as the "good old boys" getting together in person, but think of the man-hours saved. The monetary cost of such calls could not begin to approach the amount now spent on air-

fares, hotel accommodations, and meals for those attending the unending procession of meetings currently deemed necessary to the functioning of the church. The waste of time and money that could be avoided by the proper use of computers makes the continuing investigation of their application to church business an issue of vital importance. Of course, the church will have to call on her people of business acumen to facilitate the use of these invaluable tools.

If the possibility for real change were suggested in the various dioceses, many valid and useful ideas for implementing modifications would be forthcoming. We are a gifted and ingenious people, longing to serve our God and to be nurtured in our service by our bishops. The delegation of authority and responsibility, as presently practiced, serves the diocesan structure well *only* when a frequent accounting of the use of these powers is demanded. It is unfortunate that many of the present modes of accounting involve only the overseers' personal testimony. The witness of the flocks is seldom sought or heard.

God's people are crying out for loving care from those who have been given charge over them. It is time for the pastoring of the flocks to again become the focus of the ministry of the church's master shepherds, her bishops.

PEOPLE and places

Appointments

The Rev. Carl M. Andrews, U.S.A.F. is now the Air Force chaplain to 5 D.S.C.S., Woomera, Australia; add: Chaplain, Capt. Carl M. Andrews, USAF, 5 DSCS/HC, APO, S.F. 96287-5000.

The Rev. Jack Cleveland is interim rector of St. Andrew's, New Orleans, La.

The Rev. Peter F. S. Cook is chaplain, under license from the Church of England, of Episcopal High School, Baton Rouge, La.

The Rev. E. Robinson Dewey, Jr. is associate for student ministry of Christ Church, 301 W. Russel, San Antonio, Texas 78212.

The Rev. William Welles Eddy is rector of St. Andrew's, Summer and Winter Sts., Edgartown, Mass. 02539.

The Rev. Terrell Griffis is vicar of St. Timothy's, La Place and St. Andrew's, Paradis, La.

The Rev. Hal Hutchison is chaplain of the Univ. of Mississippi and assistant at St. Peter's, Oxford, Miss. Add: Box 266, Oxford 38655.

The Rev. Eulalio G. Luna, Jr. is rector of All Saints', Box 1948, San Benito, Texas 78586.

The Rev. John Macauley is acting rector of Trinity Church, Lawrence, Kan. Add: 3018 W. 29th St. Terrace, Lawrence, Kan. 66046.

The Rev. Richard Evan Sanders is vicar of St. John's, Leland and St. Paul's, Hollandale, Miss. Add: Box 267, Leland 38756.

The Rev. Robert L. Saul is vicar of Holy Trinity, Crystal Springs and St. Stephen's, Hazlehurst, Miss. He also serves as chaplain to the elderly in Jackson and as diocesan archivist. Add: 205 Gibson St., Crystal Springs 39059.

The Rev. Garland Leon Watts, Jr. is assistant for youth ministries of St. Andrew's Cathedral, Jackson, Miss. Add: Box 1366, Jackson 39215.

The Rev. James Lee Winter is vicar of Church of the Ascension, Hattiesburg, Miss. and chaplain at the Univ. of Southern Mississippi; add: 310 S. 37th, Hattiesburg 39401.

Ordinations

Deacons

San Joaquin—Hugh M. and Mildred M. Cooke, husband and wife team to serve Filipino mission of Holy Cross and assist at St. John's, Stockton, Calif.; add: 67 W. Noble St., Stockton 95204. David Maltery Foster, assistant, All Saints', 3200 Gosford Rd., Bakersfield, Calif. 93309. Robert Scott Murray, vicar Epiphany mission, Corcoran, Calif. and continuing Japanese studies at Fresno State Univ.; add: Box 552, Corcoran 93212.

West Missouri—Gayle Hartronft King, St. Nicholas', Noel, Mo.

Permanent Deacons

Fort Worth—Lana Katherine Farley, hospice worker and adjunct curate, Christ the King, 3290 Lackland, Ft. Worth, Texas 76116.

Oklahoma—Robert Lee Bibens, Trinity Church, 501 S. Cincinnati, Tulsa 74103. Martha Hodgden, 1115 N. Oakland, Enid 73703. Oon Chor Khoo, 5542 S. Madison, Tulsa 74105. Arthur Scrutchins, 2402 N. Union, Shawnee 74801. Gary Templeton, 903 Primrose, Duncan 73533.

Resignations

The Rev. Robert Barnes, as rector of St. John's, Franklin, Mass.

The Rev. Worrell H. Holby, as rector of St. Thomas, North Charleston, S.C. 29505.

The Rev. Kenneth Shepard, as rector of Christ Church, Sidney and vicar of Good Shepherd, Bridgeport, Neb. Fr. Shepherd will pursue graduate studies.

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Benediction

The author, the Rev. Edward M. Berckman, is a priest of the Diocese of Indianapolis.

As a result of a head injury I suffered in an accident late in 1985, I shed tears much more often, but tears usually of joy rather than sorrow.

Yes, I shed tears in worship; at least, tears form in my eyes. This happened all during the months I spent as an assistant at St. Paul's Church, Indianapolis, the largest parish in the diocese.

One day tears came five times (I recorded them in a notebook). Three had to do with music: before the ser-

vice while the choir sang, and during the service as the congregation sang "For all the saints" and the doxology. Yes, music of many kinds moves us. But its meaning in the context of worship is a large part of why it evoked tears.

There was a baptism that day, and the prayer of thanksgiving over the water, with several children standing around, also brought tears to my eyes. The fifth time was during the sermon.

Music was a part of other occasions of tears. The words of hymn 370, about "Christ in quiet, Christ in danger, Christ in hearts of all that love me," expressed my experience during the

weeks I was in a coma when so many people were praying for me. Not everyone has such an experience (thank God), but words in other hymns can touch your experience — and are meant to.

Tears have even come in the Rite I Eucharist, while singing the Agnus Dei, as well as singing the Gloria. They have come when administering communion: to think that I can give people the Body of Christ!

I have heard many people say, "The service is the same every Sunday," when speaking about Prayer Book worship. Tears I have shed recently make me think differently.

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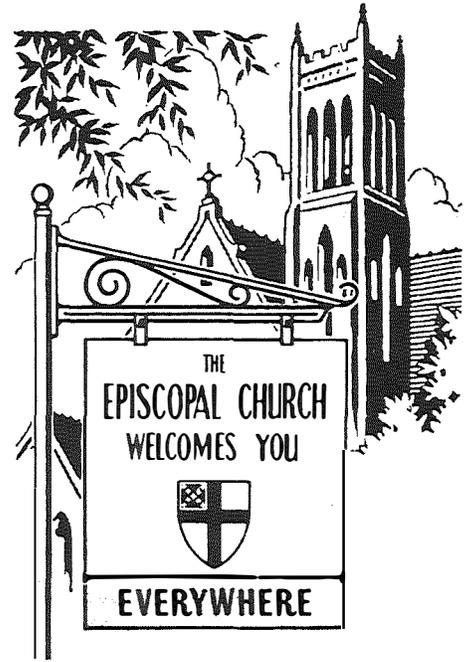
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CHURCH DIRECTORY

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BAKERSFIELD, CALIF.

ST. LUKE'S 2671 Mt. Vernon Ave. at Fwy 178
The Rev. Dr. Duane H. Thebeau, r 93386
Sun H Eu & LOH 8 & 10, Ch S 9. Wed H Eu & LOH 7. Thurs H Eu 6:30

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30 Mon to Sat; 8-6 Sun

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri 12:05

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W.D. McLean, III, r; the Rt. Rev. G.F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, assoc r; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

WOODBINE, GA.

ST. MARK'S 4 miles off I-95, on US 17
The Rev. Richard F. Bragg, vicar
Sun H Eu 11. Wed H Eu & HU 7

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Setzer, The Rev. Frank Hegedus, interim rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marion W. Stodghill, the Rev. Stephen L. McKee, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S, 4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee; the Rev. William K. Christian, III; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. James E. Lloyd, r
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

BURLINGTON, N.J.

ST. BARNABAS E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10. C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4 EP

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johansson, c; J. Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

NEW YORK, N.Y. (Cont'd.)

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Richard L. May, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5:30; Daily Mass 6, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., (215) 563-1876
Sun Masses 8, 9:15, 11 (High), 6:15; Matins, 7:40; Sol Ev. Novena & B 5:30. [Mid-June through Sept: 8, 10 (Sung), 6:15; Ev & Novena 5:30] Daily: Matins 6:40; Mass 7. (Sat 7 & 10), Ev & Novena 5:30. C Sat 5-6, at any time on request

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45), EP daily 5:30. H Eu Wed & HD 10

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP daily ex Wed 5:15

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.